

K Pestel (P.)

THE GOOD
CONSCIENCE.

OR,
THE SOVLES
Banquet Royall.

IN A SERMON,
BY T. P.

PSALME 34. 8.

Taste yee and see how gracious the Lord is.



LONDON,

Imprinted by Thomas Creede, for Arthur Johnson,
and are to bee solde at his shoppe in Paules
Churchyard, at the White Horse, neere
the great North dore of S. Paules.

1615.

THE GOOD

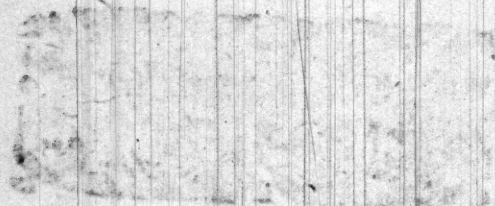
CONCERN

1808

THE SOVEREIGN

1808

THE SOVEREIGN



THE SOVEREIGN

1808



TO THE NOBLE AND
worthy Knight, Sir Philip Stan-
hope of Shelford, in the County
of Nottingham.

Noble Sir,



Knowing a good CONSCI-
ENCE to be every honorable, &
(indeed) every honest mans Saint
and Mistresse (in both which at-
tributes, I assure my selfe you
have a large & plentiful interest)
I have ventured here to present
to such mens viewes in generall, a poore and rough
draught of her perfection; and in speciall, to you as
one, to whom it shall be no disgrace, that I account
you amongst her principall servants: which beleefe in
your affection, and deuotion to her, draws me to a con-
fidence in your inclination to pardon, and withall to
accept this (in truth unskilfull) picture that here
I send you, though it bee as far from the life, as earth
is from heauen. I shall happily bee censured for not
selecting other more specious servants, & fauourites
of hers, which boast and make a face of great attempts
and endeuours, and employments of their valour, &

The Epistle Dedicatory.

integrity, in the full maintenance and preservation of her noble and God-like temper, and in aduancing of her deserued honour and reputation: but certainly, I haue euer found (in that weake discouery, which my feeble understanding could make of men) those which excell in brauery, and number of wordes and profession, to fall short in deedes and execution, and on the contrary least proferers, best performers.

And therefore as notwithstanding the want of glorious & flourishing Protestations (commonly faltring in performance) and maugre the spight and diuelish deuises of your enemies (in whom it is a hard question, whether their malice or follie be greater) seeking to auile and minish your hearts faithfulnessse and integrity: I yet do firmly credit the unfained respect you beare to that heauenly Mistresse of yours: so I lespaire not of faire interpretation and acceptance at your hands of this her purtraiture: though (as I told you) done so ruggedly. The pouerty of which offering, I haue no means to relieue, but by praying alway God long to continue your health and prosperie; to blesse both your outward and inward estate: and that therein you may dayly indeed manifest your selfe, to be what I fully beleene you are; namely, a preseruer and a patrone to a good conscience. So with the signification of that duty and seruice, which I am iustly tyed to tender both you and your worthy and excellent Lady, I remaine

At your command,

THOMAS PESTELL.

THE GOOD CONSCIENCE.

PROV: —15. 15. —

*A good Conscience is a continuall
Feast.*

IN this Text is mention of two things, which (it seems) the world hath quite forgotten; at least left off, and disaccustomed. It may bee wee haue heard our Fathers, or Grand-fathers report strange things, of Lordes, & Knights, and great Men, keeping bountifull houses and continuall Feasts, and they perchaunce heard their Fathers before them speake of keeping a good Conscience. But in this *Rotten, Wounded Age*, wherein we liue, these two are perisht, at least traueled and gone out of the Land together, which together we find as fast friends in the text, *A good conscience, & a continuall Feast*. All I hope to gaine is, that the discourse of such things will not be vnwelcom to vs, because wee are fallen vpon those times, indeed miserable: wherein men are meere nothing but discourse and talke of these matters.

In opening the Text, foure seuerall things are to be enquired of, and stood vpon.

A 3

First,

1. First, what Conscience is in generall.
2. What a good Conscience is, and the contrary.
3. The main intendment of *Solomon* in this place, or the generall Doctrine hence obserueable, hauing two branches, one implicite, which is, that wicked soules are most anguished, and wheeled, and tempest with affliction, most grieued & galled in minde: another explicite, to wit, that good and honest men are more mirthfull, ioyous, receyue more true solace and contentment, then the former.
4. How this comparison heere vrged by *Solomon* may be fitted and applied; prouing first that the wicked conscience is no feast, or if one, not continuall. Secondly, in the righteous, that theirs is one, and a continuall one. *A good Consc: is a &c.*

1. *First, what Conscience is in generall.*

It is defined to bee a certaine naturall vnderstanding of the Lawe, approuing honest and good actions, and disallowing or deteking such as bee ill: Or it is a iudgement of the soule, fetched from the Law of God, vppon which ensues eyther a ioyfulness, or a trembling in the soule. And it consists (saith *Aristotle*), of a practicke *Syllogisme* in mans vnderstanding, and the hearts motion that ensues it. The *Major* whereof is the rule of certaintie and truth, to which the deede is layde, and weighed in the *Minor*: and the conclusion is the soules Iudgement, or reflection on it selfe, procuring eyther quietnes or vexation.

Aquinas defines it to bee: *Ordo scientie ad aliquid*, an Act by which wee applie our knowledge to some particular thing. And *Calvin* sayes, it is *Medium quidam*, a certaine thing of a middle nature twixt God and man, not suffering a man to suppress in himselfe what hee knowes offense to God. *Lyssius* calls it *Scintillam*: A sparckle of rectified reason, left still in man, of his good and euill actions, both *Index* and

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Index, both Iudge and witnesse. To which purpose it hath bene named, the Pulse, the Spurre, the Monitor, the watchman, the clock or *Lorum*, to the soule; the good *Cassandra*, foretelling dangers, Gods special Bayliffe and Secretary, to arrest vs, to register our offences, of which that is true of *Tullie*, *Magnum vim habet in vitram, partem*, &c. It hath great force on both sides, eyther to free them from feare, who haue done nothing, or to present euer to theyr face due punishment that be offenders, whervnto agrees that description of *Conscience* in the scriptures, that it is our owne Thoughts, eyther accusing or excusing vs.

2. Hence wee may easily descend to the second particular, and gaine the vnderstanding of a good *Conscience*, which yet will be hard to doe: in regard a good one is indeed the very *Peace of GOD*, which passeth all vnderstanding; yet thus farre they haue cleared vs, who define it to bee a ioyfull remembrance of a well-ledde life, ioyned with hope, in the expectation of a Comfortable euent: or a ioyous motion of the soule, ioyned *cum scientia*, with knowledge of her own right actions, (in which regard it is named concretely, *Conscience*, not meere *Science*, for without this coniunction it is *Conscientia sine spe* a Conscience nicknamed, or miscalled:) and wee are eased by such, who holde a Conscience then to bee free or good when it is at peace, eyther concerning pardon of sinne, or concerning our pleasing God, notwithstanding all imperfections: or when the question is of things in theyr owne nature indifferent, and it being in such a choyce, neither *Asinina*, nor *Lupina*; neither straining at strawes, nor swallowing logges. But then specially, when it is calme and quiet vpon the first ground, namely, vpon the sence of sinne forgiven, and the soule made free & reconciled to God, an estate, neither befalling the proude *Pharisee*,
swolne

swolne, and pufft vp with a false conception & tympany, a deceivable confidence, and ouer-wearing of his owne righteousness, nor the dull and stony sinner, who drunk with sinnes sweetnes, is made insensible, and remains seemingly vndisquieted. In summe, 'tis nothing else but that inward integritie of the heart, whereof *S. Paule* speaking, sayes, *The ende and complement of the Law, is Charitie in a pure heart, with faith vnfained. 1. Tim. 1. 5.* And presently after, *Vers. 19.* differencing it from a meer vnderstanding, he saith, *Some haue made a shipwracke of Faith, by forsaking a good Conscience:* Wherein (saith *Caluin*) hee shewes it to be a linely ardor of seruing God, with the entire affection of his soule; and a sincere endeouour, to liue godly and honestly among men, respecting properly and precisely God, as the maine ende and obiect therof; but lesse principally men, because the effects and fruits of it extend euen to them also. This thus opened, brings vs (I hope) some light to finde and see what an euill Conscience is, which is, whatsoeuer the former is not. A remembrance of an ill-led-life, ioynd with feare of punishment, or a grieuous and racking motion of the soule, mixt with knowledge and sight of her owne wickednes, and by consequence, with a foresight of her owne miserie. But in handling the next part of the Text, we shall obtaine a manifolde discouerie of them both, and be made to descry aswell the comfortable nature of the one, as the poore and wretched condition of the other.

Come wee then to that which I called the maine intendment of *Solomon*, or the generall Doctrine hence obseruable; The first part whereof is, that there is no peace to the wicked, as God speaks by *Esey.* No ioy, no comfort, in an ill soule. And the second, That the good man, is the onely merrie man aliue. For so much is veiled and couered here, vnder these words. *A continuall Feast.*

3 For the first, as Saint *Paul* speakes of the good man that he is afflicted: yet alwayes merrie. So *Solomon* of the wicked iust contrary, euen in laughter the heart is sorrowfull, *Pro. 14. 13*. The world then (it seemes) is coufened and gulled with shewes and shadowes, and outward semblances, thinking such a man sicke that is in perfect health, esteeming an other in great iollity, of an able lusty body, when 'tis but a languishing carcase. For the full worldling sets out, and paints and struts like a huge *Colossus* of gold (peraduenture) or luory without, but stufte with clay and stones within: all their happinesse affording no more comfort, then for a theefe to be hanged on a painted Gallows. Therefore *Seneca* calls it *Felicitatem bracteata*, & *capsulam totam*: gilded felicity, all couer and shell, and barke, straw without graine, or gilded sheathes with leaden weapons: nor yet so merely? 'Tis not a froath or winde, or emptinesse, but a burning, a corrosion, a sting, a poyson, a secret malignity withall: For so *Solomon* implies, where speaking of all outward things, hee sayeth, They are not onely vanity, but vexation of the spirite. So that worldlings may complaine of all earthly matters, as *Agamemmon* doth of honour in the Tragedy: *ἡδὺν μὲν ἔστιν ἡ δόξα, πικρὰ δὲ ἡ ἀλήθεια*. 'Tis sweet (in show and semblance a farre off) but it sads a man at heart when it comes. The maine reason whereof is, that of *Seneca*s, because all folly and vanity *laborat fastidiosus*, growes in the end weary of it selfe, *Et maximam sui veneni partem bibit*, drinckes vp the greater part of her owne poyson, occasioned by a gnawn wormeaten, a wicked guilty conscience. For as the *Cruciaries* in *Rome* bore that Crosse which should afterwards beare them: so God hath layde this conscience as a crosse on euery finnefull wretch, wherein hee suffers before before time of his full and final suffering.

A thing which the Heathens felt and discovered, *Sua quæque fraudes & suis terror maxime vexat* (sayeth Tullie) Each mans owne fraud, and his owne affrightment most disquiets him, and those Furies (sayeth hee) doe anguish and pursue wicked men, not with burning firebrands, as wee see in Tragedies, *sed angore conscientie*, but with the trouble of their conscience. And Seneca most diuinely, *Nihil prodest inclusam habere conscientiam, patemur Deo. Quid queris? quid machinaris? quid abscondis? custos tuus te sequitur? Quid locum absconditum legas? arbitros remones? Patas tibi contigisse, ut oculos unum effugias?* To what end (sayeth he) Doth a sinner chuse secrecie, or solitarinesse? *Demens quid prodest non habere conscium, cum habes conscientiam?* Madman, what awayles to haue no witnesse of thy wickednesse, thou hauing a conscience which is a thousand witnesses.

A thing which euery sinner would shunne and cannot, whose state is therefore resembled to the stricken Beare, which running *per syluas, saltusque*, through woods and groues, yet still *hæret lateris lethalis arundo*, the deadly arrow sticks still in her side; so runnes and rowles the perplexed sinner like Lucans Beare, *Se rotat in vulnus, & secum fugientem circuit hastam*, though hee wheele and turne round (as the Wiseman sayth *Impi ambulant in circuitu* :) yet the Speare that wounded him fals not out. Such men, (sayeth Plutarch) are like men sea-sicke, who being in the shippe, thinke they should doe better in the boate, and thence backe againe to the shippe: *nihil agant, &c.* They doe nothing (sayeth he) nothing to any purpose, so long as their choler remaines in the stomacke: So the Sinner, no shift of place, no change of ayre relieues him, being dogged and tended on by *Erynnis Conscientie*, the Hellish Hagge, or fury of his conscience, that euer-gaping *Cerberus*, that euer-waking blood-hound; eyther barking eager, and so disturbs.

disturbs his rest, which is bad enough: or if it chance to sleepe, it is farre worse: if it wakes, it makes him like a mad-man, when it sleepest, a Lethargique dull and senselesse: if it speake, a thousand wild *Chymers* and winged furies, and spirting serpents ride vpon the tongue of it: but when it is dumbe, it casts him into a stony deadnes, which is an estate so damnable, as we are wont to expresse it by resemblance to a Patient, on whom Physicke works not, or that feels not himselfe sicke, when both Physicians and friends know him desperate. *Tis Austines Quid miserius misero non miserauit seipsum?* What more miserable then a wretch, not to take compassion on himselfe? Nor can it bee thought a pleasure for a sinner, that his soule is growne ouer with a filme or cataract, that he becomes obdurate, seared and remorselesse, and so secure like *Ionas* vnder hatches, a sleepe: for such a sleepe of the conscience is but a dogges sleepe, as God tolde *Cain*, in *Gen. 4.* If thou doest ill, *Sin* lies at the doore, lies like a dogge at the doore, vpon a sodaine to rise and plucke out his throat. *Tandem ista tranquillitas tempestas est* (saith Saint *Jerome*). This seeming calme proues in the end a most cruell storme: as a wheele seemes not at all to moue when it is whirled about with greatest violence.

Which if we would haue proued or exemplified (beside prophane stories and dayly tryall) the scripture is piteous in furnishing vs with examples and testimonies: *Iosephs* brethren, *Gen. 50. 15.* It may be hee will hate vs, and pay vs againe the euill wee did him. A fuller example, is *Hered* in *Mat. 24.* who when Christ came to offer mercy, out of the hell of his hart imagined *Iohn Baptist* had bin risen again to take vengeance. So the *Scribes* and *Pharisees* in that iudgement of our Sauiour, concerning the woman taken in adultery, accused of their owne conscience, went out our hypocrisie, *Mat. 23. 9.* The same thing it

was made *Baltazars* countenance change, and his ioyntes to bee loosed, and his knees to knocke one against another, *Dan.* 5. 6. So when *Paul* disputed of righteousness and temperance, and the iudgement to come: the Text sayeth, *Felix* trembled, *Act.* 24. 26. The time would sayle mee to speake of *Adam*, of *Saul*, of *Indas*, and sixe hundred more: for it is in all wicked soules, eyther the first part of hell, a fire that burnes and consumes speedily; or the second part, a worme that closely frets and eates away, and rots the soule, and shall neuer die, saith *Esay*, 66. 24. Such a man is like him the Apostle speakes of, *Tit.* 3. 11. Who is damned of himselfe, his owne Iudge, witnes, hangman: at least findes himselfe guiltie, and nothing remaines, but a fearefull looking for of iudgement, and a violent fire, *Heb.* 10. 27.

2 The second branch of the doctrine, and that which is here exprest, is, that how euer the worlde rashly conceit good mens estate wretched and tempestuous, yet they are the onely merry men aliue. It is thought religion duls their wits, & daunts their spirits, as if mirth and mischief euer mee together. But the Heathens haue beene able to tell vs, that all blisse lyes not in a giddy lightnes. The. is (sayeth *Statius*) *hilaris cum pondere virtus*, Vertue with mirth, and weight in it: and *Tully* could say: *Non hilaritate modo, nec lascinia, nec ioco comite lenitatis, sed saepe etiam tristis firmitate & constantia sunt beati*: Men many times seeming sad, are blessed in the firmenesse and constancy of their temper. For the true Christian man, though hee runne still away: yet his ioyes are deeper, then the rushing noyse of shallow worldlings; as *Claudius* speakes of *Nilus*: *Lene fluit, sed cunctis omnibus exit utilior, nullas confusus murmure vireis*: though it shew no strength in his murmure and railing, yet it is more vsfull then other riuers. This is true of a good

good conscience, in the generall, because it is in euery disease a Physitian, in strife a Lawyer, in doubt a Preacher, in griefe a counsellor, in sinne a confessor; like a sweet perfume, at once taking away the noy-some smell, and leauing a sweet saour for it, or like the Vnicorns horne in water, driving poyson out of any estate. This we shall in like maner find true, if we take into our consideration those things which most afflict and travell men in this life, and wherewith the best men are oftentimes shaken and disturbed, and theit euennes interrupted and encombréd, which be SIN and Affliction. For we shall finde that which *Iuvenal* speakes of vertue; *Semita tranquilla per virtutem patet unica vita*, applyable more fitly to a good conscience, that the way out of the forenamed difficulties, and the path to arriue at quietnes is no other.

And for SIN first, the dayly wrastringes & combates against those reliques of sin, are best known to them that haue experienced them: Such will cry out in the bitterness of their soules, with *S. Paul*, *I feele another law in my members, rebelling against the law of my flesh, and leading mee captiue into the law of sinne. O wretched man that I am, who shall deliuer mee from this body of death?* Rom. 7. 23. 24. Now a good conscience doth not onely preserue men from committing some sinne, as Pride and enuy (that Saw of the soule, and paine of the damned, and so works a peacefull innocency that way: but it likewise cleares him from the guilt and horror of all sinne: For first, it is a procurer, at least, a fast friend, to a bolde & liuelie faith in God. So the Author to the Hebrewes, Heb. 10. 22. Let vs draw neare in assurance of our faith with a true heart, sprinckled in our hearts from an euill conscience; and then in the next place it makes a man confident to come with boldnes to the throne of grace: for if our heart condemn vs not, then haue

we confidence towards God, 1. *Iohn*. 3. 21. In which regard *Dauid* files God the God of his prayse, & the God of his righteousness: and the Apostle calls integrity of life, and a good conscience, *arma iusticie*, armour of righteousness on the right hand, and on the left, 2. *Cor*. 6. 7. which preserves him safe from all assaults, and snares, and temptations of the diuell: nay, the righteous man gaines by every such attempt of Sathan: *Dæmones tentando nobis coronas fabricant*, every temptation annoyded, as it is a Crown to a man; so it is a curse to his enemy. And *Origen* imagined, that it should increase the tormentors punishment. In the meane time, the righteous soule lyes covered vnder his buckler of Faith, like little *Tencir* vnder the shield of *Ajax*, secure from danger. Nay, Sin indeed hath now no further power to endamage him: for as the spirite of God becomming his bosome friend, doth like a new *Hercules* kill that rauening vulture, which tyres vpon the liuer of his poore soule, and when hee is in greatest anguish, that he prayes and sighes, and groanes, then that prayes for him, sighes, groanes for him with such sighes, such groanes so oppressed, as they cannot bee exprest: *Rom*. 8. 26. So Christ Iesus his sauour and mighty Redeemer, hath pulled out the sting of it, the poyson and virulency, and malignity is taken away by him. For the strength of sin is the Law; now such men, sayth the Apostle, are no longer vnder the Law, but vnder grace. And therefore Saint *Iohn* is bold to say of such a man: Hee doeth no sinne, nor can doe none: a strange speech; yet most true; hee cannot sinne fearefully, finally, with the whole sway and bent of his minde and affections, or doeth no sinne which shall bee imputed to him, or layde to his charge, as Saint *Paul*, *Rom*. 8. 33. 34. where hee seemes to giue out a generall challenge against all conuicters: to doe their worst, to vrge the vtmost they can. Tis &c. (saith he) who

Who is that man so hardy as dare tax the children of God? Who shall lay any thing to the charge of Gods elect? It is God that iustifies, who shall condemne? &c. So that in such men, sinne though it remaine, yet it doth not raigne there, but is onely like a languishing carcase in the graue, daily rotting and consuming away: They shall sinne so long as they beare about flesh and blood, wherein dwells corruption: they that fall, cannot but be subiect to many weaknesses: yet if they haue a good Conscience, their fall is not like the fall of the *Elephant*, which being down, cannot rise againe; but contrarie, their falls teach them better how to stand, and their infirmitie serues to confirme the vertue of their Constancie: And (which is the soueraine ioy of Gods people) in euery sinfull temptation, they doe like *Hercules, exire maiores*, growe greater, which *S. Paul* meanes, where he sayes *Become more then Conquerours.*

2. And as thus they are not depressed by this enemy, so neither doe they stoope or stand in feare of the other, which is affliction. It is a bitter thing to looke into the manifold distresses and incombrances, to be met and encountred; yet a good Conscience abides the iniurie and assault & batterie of them all, vnmoued and vnappalled, — *Ilissus fluctus rupes, ut vastare fundit*, Like a rock, against which a thousand Billows rise and roare, yet the stone for all their chafing and foaming keepes his place, and beates them in pieces. So the soule of such a man is like *Socrates*, who was euer in one countenance: nay, it is in affliction, like fire in winde, more enflamed: as a Traueller meeting an hindrance, wilbe more eager on his iourney: like golde in the furnace, neither lessened in his weight, through differēce or distrust of Gods goodness: *Though he kill mee, yet still I will trust in him*: nor evaporates, or goes away in fume & impatient follie. In all these things did not *Iob* sinne with his mouth,
nor

nor charge God foolishly, but shines out fresher and purer then before, in an holie life and conuersation. And after hee hath stood the shocke, and passed the storme of many afflictions, he can yet encourage and cheere his sorrowful Fortunes, speaking of his good conscience, as *Hecuba* of *Polixena*, when the rest were dead. *ταύτη γ' ἡ πόλις ἐν ἀπὸλιν' ὅσους ἐν αὐτῇ, &c.* Good men indeed seeme the poorest and most wretched things on earth; and are counted as *S. Paul* speaketh of himselfe, the very off-scowring of all things. *David* and *Iob*, and hee, had pretie shares in affliction: And a man that should read *Iob's* book, and *David's* Psalms, and *S. Paul's* Epistles, would maruell to heare that these men were so merrie. There is plenteous mention of fasting, of teares, of bonds, of cold imprisonment, nakednes, &c: But wher's this ioy, this continuall feast we talke of? Let the man that moues such questions, knowe for certaine, that hee vnderstands not such mens estates aright: For the true Christian man is a bundle and world of wonders, running contrary courses, like the *Antipodes*, strong when they are weake, as the Moon waining to the earthward, waxeth towards heauen: Therefore (*S. Paul* saith) *I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish, &c.* 2. Cor: 12.10. Indeed the comfort of the wicked is like a compound Medicine: There must be piping, and dancing, and dallying, or they cannot seeme merrie, but the godly mans pleasure is of another straine, a newe kinde, like a light shining in the ayre, when no matter is seene to nourish it. We are mistaken then, if we thinke such men vpon earth, it is true, we see them heere, as we see the Moone and starres in water, but they are in heauen: *S. Paul* saith plainly, our conuersation is in Heauen already: Their soule is where it would be; as *Gregorie* of *Mary Magdalene*: *Maria ibi non erat, ubi erat, &c.* She was not where she was: For she was wholly where

where her Master was. Hence is it, that when the worldlings shrinks, and sinkes vnder a little trouble, they beare it out brauely, and with a kind of heauenly scorne trample on ail encombrances: So *Paul* speakes disdainfully of tribulation: Who shall separate vs from the loue of Christ? shall tribulation, &c. as though hee thought it vnworthy the naming.

And the reason of this is nothing but the testimony of these mens soules and consciences, assuring them first, that all afflictions are momentany for a night, ioy returning in the morning: or if they last longer, yet the Prophet *Osee* tels vs: After two daies hee will reuiue vs, and the third day hee will raise vs vp. *Ose. 6. 2.* Secondly, theyr conscience tels them how iustly these things are inflicted; that the store of corruption in them deserues not onely this fire of affliction to purge them, but euen hell fire to consume them: that as God alway rewards *supra meritum*, aboue mans desert: so he punisheth *citra iustitiam*, on this side his iustice: and then thirdly makes them know that they are needfull (for wiping away all teares in heauen, doth necessarily ptesuppose wet eyes on earth, resting their toyle and labour here) and also good for them: *Dona Dei admonentis*, the good gift of God admonishing vs, sayeth *Austin*: It is good for mee (sayeth *David*) Nay they are not onely *remedia uitiorum*, medicines of their health and safety; but *signa pietatis*, special tokes of Gods fatherly loue and kindnesse, as the Apostle reasons, *Heb. 12. 8.* If yee bee without correction, then are yee bastards and not sonnes.

So that men being once armed with this armour and strength of a sound heart and good conscience, like *David* with his stone and sling, no vncircumcised *Philistine* can dismay him, nothing in the world can sound to his discomfort. *Vbi in altum delati sumus,*

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when

when wee are carried into the deepe of calamity and trouble, it is then the anker of a good conscience, (saith *Calvin*) that keepes vs safe, that preserues our soules from perishing in the waters. If afflictions arise like a spring of bitter waters: yet the salt of a good conscience will season this spring, and the waters shall bee healed: or is thy griefe yet greater, & risen to a flood, euen as the flood of *Iordane*, that thou mayest cry with the Psalmist; The waters are come in (Lord) euen to my very soule; yet faint not, for the vertue of a good conscience, like the spirite of God in *Elias* will cut this *Iordane*, and thou shalt goe over it in safety; or yet more, if the course and confluence of thy afflictions be swolne and risen to a sea; whose waues are madde, and rage horribly; yet thy good conscience, shall like the Arke of *Noah* beare thee aboue the pride and power of all those surges, ouer whose backes thou shalt ride like another *Ari- on* in mirth and triumph: or last of all, if it come to the worst of all terrible afflictions, that they increase to a red and bloody sea of tribulation and persecution: why? yet feare not, stand still, and behold the saluation of the Lord: the spirite of God in the testimony of thy good conscience, will speake peace to thy affrighted soule; nay, like *Moyse* will stretch his hand and his rod ouer this sea, and diuide it, and thou shalt passe on drie ground through the midst thereof.

And as thus afflictions in generall do not endamage the true and righteous seruants of God, but that they are bulwarkes and defended against them; so wee shall finde it true by running ouer some particulars.

Let there bee warre and deuastation, sacking & burning of townes, rauishing of Matrones and Virgines, and all the retinue of rage and horror enter vp- on a land with noyse of weapons, and tumbling of gar-

garments in blood, as the Prophet describes it: yet all this will not breake his truce with heauen; he shal in the midst of warre enioy that peace which Christ left his Disciples, That peace of God which passeth all vnderstanding. Let it bee rumorde that all the braue and daring men in the world are comming on: nay, let him bee assured, (as vndoubtedly hee is from the word of God) that all the Peeres and Princes of Hell are vp in Armes; Principalities and powers, and worldly gouernours, Princes of the darknesse of this world, spirituall wickednesse in hie places, are banded and leagued against him: yet he will bee able, not onely to resist in the euill day, but hauing finished all things to stand fast, *Ephef. 6. 12. 13.* And where the Apostle there mentions a girdle of verity, and shooes of preparation, a brest-plate of righteousnesse, and a shield of faith, an helmet of saluation, and a sword of the spirite, wee must know that hee which hath a good conscience, hath all this furniture, this complete harnesse of a Christian altogether. For that alone is the armour of righteousnesse on the right hand, and on the left, which makes a good man, as *Solomon* speaks bold as a Lion, valiant as *Gedeon*, or *Sampson*, afraide neyther of the arrow (sayth *David*) that flies by night, nor the plague which destroyes at noon day. Nothing, nothing can dismay the resolute Christian, *Stelliger mundus sonet, flammæ & hic & ille saeuletur polus*: Let the earth bee moued (sayth *David*) and the foundation of it shake, & the mountains be cast into the midst of the sea, I will not feare, *Si fractus illabatur orbis, impavidum ferient ruinae*, though the world cracke and flie off the hingedges, yet this shal nor apall him, but his heart will be still like the hart of the *Leuiathan*, firme as a stone, and as hard as a peece of the neyther millstone, *Iob. 41. 15.*

Let such a man bee defamed, causelessly traduced

The good Conscience.

ced in his good Name : yet *Tullie* was able to say *Conscientia virtuti satis amplum Theatrum* : A good Conscience is a Theater large enough for vertue : and the man that is not guiltie, or conscious to himselfe, of deseruing infamy, hath (saith *Horace*) *Murum abneum*, a wall of brasle, to retort and shoot into theyr owne bosomes, all these fiery dartes of the wicked.

It seemes indeed that this scourge of Tongues, is no meane vexation, for *David* calles such detraction by the names of Swordes, and speares, and sharpe arrowes, and poysoned dartes : and complaines miserably in his Psalmes, an 100. times at least, how cruelly hee was galled and infested with such weapons : yet both hee and all the children of God from time to time haue vsed no other rampire, but this of a good conscience, which they haue euer found so firme and solide, that it hath been able in middest of the hottest assaults, not to preserue from danger only, but to powre into them, a noble contempt of their assailers, and a spirituall complacency, in this kinde of calamity, as wee heard from Saint *Pauls* testimony of himselfe, I take pleasure in infirmities (and next addes) in reproches, in persecutions, &c.

Let it be pouerty ; to him it is an estate full of pleasure, Christ Iesus himselfe hath made it glorious ; and the Heathen hath tolde him, *Facile consolatur honestas egestatem* : Pouerty is soone cheared vp with honesty : if hunger or thirst assaile him, hee hath a good conscience to feed him, which is a continuall Feast, assuring him the Kingdome of Heauen, stands not in meate and drinke. Nay, the righteous man is so far from affrightment at such trifles, that *Elihu* tels vs, When famine comes, then comes his ioy, his delight : a destruction and famine, hee shall laugh, and though death be to wicked men *ultimum, terribilium*, a dampe, a dampe that puts out all their light, and marres their musicke : yet to an honest

honest heart, and a good conscience, it brings rather an affluence of comfort and reioycing, a thing, the children of God wish and long for; *Cupio dissolui*, I desire to bee dissolued, and to bee with Christ Iesus. So that in all afflictions, how great, how grievous soeuer the conscience of a godly man is not distracted; it may perchance slacken it selfe, and bee scattered or dissolued at the first encounter; but when it returnes into it selfe, and arrests on the holy spirite of God, and strength of his grace, it doth not onely settle from all such wauerings and weakenesses; but it growes so firme and bolde, as to take ioy and solace therein, when that which before was sowre and distastfull, becomes sweet and gracious.

And this must needes be so, it needs no prooffe; for how can it bee otherwise; but that Gods children should bee men of ioy; glad men, as *David* speakes; *Psal. 68. 3.* Leaping for ioy; when wee are taught by God himselfe, that his Kingdome is the place of ioy; nay, nothing else but peace & ioy in the holy Ghost; *Rom. 14. 17.* and his Gospell the matter of ioy, as the Angell proclaimeth from heauen: Behold I bring you tidings of great ioy, that shall be to all people. To this purpose we haue plentiful testimonies in scripture, that God will euer keepe and defend his chosen seruants tenderly, as an apple of his eye: beares them safe from danger, he did the Israelites vpon his wings: as vpon a feathered, soft and secure; he giues his Angels charge ouer them, that they dash not their foot against a stone; or if any one chance to fall, *Si cecideris*, sayth *David*, yet hee shall not perish; for the Lord puts vnder his hand. The Lions doe lacke, and suffer hunger, but they that seeke the Lord shall want no manner of thing that is good, *Psal. 34. 10.* Many sorrowes to the wicked, but he that trusts in the Lord, mercy imbraceth him on euery side. Be glad, o yee righteous, shewt for ioy, all yee that are

true of heart. *Psal.* 32. 10. 11. The voyce of ioy and reioycing, and saluation, shall bee in the tabernacles of the righteous. *Psal.* 118. 15. (sayeth *Solomon*) answered a good man in the ioy of his heart, *Eccles.* 5. ult. They that obey and serue him shall spend & end their dayes in prosperity, and their dayes in prosperity, and their yeares in pleasure, *Iob.* 35. 11. God giues such (sayeth *Esau*) beauty for ashes, the oyle of ioy for mourning, the garment of gladnesse for the spirite of heauines. And as wee haue it in promise from God; so in example of godly men that haue euer found it so, as *Dauid*, who out of his experience, beganne many *Psalmes* with prayer, and ends them with thanksgiuing. And the blessed Virgine, My Soule doth magnifie the Lord, and my spirite hath reioyced in God my Sauour. And Saint *Paul* is *exemplum exemplorum*: all his speech of himselfe is but a comment on this Text, and a large exposition of this point in hand. Hee confesseth it. Our reioysing is this, the testimony of our conscience, and in the 2. *Cor.* 7. 4. I ouerflow exceedingly, I abound with all ioy amidst our tribulations; and that it is the generall condition of all Gods seruants: Saint *Peter* tels vs, where he sayeth, that though they see him not, yet beleeuing, reioyce with ioy vspeakeable, and glorious.

This might easily be proued, by shewing that such men haue all the true grounds & foundations of ioy and contentment; As first, that they haue remission of sinnes in *Christ*: and secondly, adoption to become the Sonnes of God: and in the thirde place, haue right and title to Heauen: but tis *Horaces* counsell, *quidam dicenda remittere*, not to amasse and heape vp all that might be said to any one point; and therefore we come to the last part; namely, the fitting and applying of this resemblance, heere vrged by *Solomon*, wherein following the former Method, I will first present

sent to your consideration howe the wicked conscience is no Feast, or if one, not a continuall one: and next, that the good Conscience is one, and secondly, a continuall one. *A good Conscience is a continuall Feast.*

First, wicked men haue no feast: For such men haue lost all tast of good and heauenly things: They doe not relish or saour the things that bee of God, saith the Apostle, as we see Swine neglect pasture and eat drasse; So these men banquet, but 'tis with poyson, like *Teron* feast, or rather 'tis *Scilicernium*, a funerall Feast, for such a man (as *S. Paul* speaks of a widow) that liues in the pleasure of sinne, is dead while he liues. Their food breeds onely winde, and froath, and inflation, no perfect, or pure blood: So that wee mistake iudging such a man full, because Rich, 'tis true, he hath enough, his belly full, but 'tis with wind, *Eccles. 5. 16.* or else theyr eating procures a corrosion and convulsion, priuie gripings, and qualmes, stiches and aches, wormes, and distortion of the stotion of the stomacke, that they cannot sleepe or take rest vpon 't. The satietie of the Rich will not suffer him to sleepe. Or if hee doe, hee shall spue soone after it, (as *Iob* saith) hee hath deuoured substance, and shall vomite it: for God shall draw it out of his bellic. *Iob. 20.* Or if it settle and stay with him, then it inflames his soule, and hart-burnes him: For a practised sinner is saide to haue his soule singed and seared, his Conscience burnt with an hotte yron. *1. Tim. 4. 2.* or lastly, as poyson, if it kill not presently, breakes out in tumors and byles: so his wickednes doth occasion diseases, and his bones are full of the sinne of his Youth. *Iob. 20. 11.* and as he goeth on, in *vers. 12.* Though wickednes be sweet in his mouth, and though he hide it vnder his tongue, and keepe it (like a delicate *Epicure*) in the midst of his palate; yet his meat in his bowels is turned, it is the gall of *Asses* with-

within him. And this is theyr viandes, their cates, theyr delicates : of which *David* desires to eate no part, *Psalms*. 141. If wee desire to knowe what they drinke at such a feast, *Iob* tells vs they drinke iniquity like water : *Iob*. 15. 16. and their wine the scripture saith, is the wine of astonishment ; or else a certaine kind of compounded stuffe, that *David* speaks of : *ps*. 75. 8. *In the hand of the Lord, ther is a cup, & it is red wine : it is full mixt, and hee powres out of the same* : Surely all the wicked of the earth shal wring our, & drink thereof, and in *Psalms*. 11. he describes their burnt wine, which seemes the very same that the Devils drinke in hell. God will raine snares, fire and brimstone, and an horrible tempest : this shalbe the portion of their cuppe. As for the companie of these men, what can it be, but a noyse and sette of Diuells : for *Saran* returning (saith our Sauour) returning, and finding such mens hearts, like houses swept and garnished, prepared for him, enters with seuen worse then himselfe, and the ende of that man is worse then the beginning. It is not strange then, that prophane and lewde men will fancie and conceite themselues the onely flourishing people vpon earth : when wee see that their very banquetting stuffe is but gall & poyson, theyr drinke vengeance, and their companie Diuells. But let vs grant them that their seeming mirth and iollity they liue in, may be tearmed a feast (which is their portion vpon earth, & all they can looke for,) yet alas, it is not a continuall feast, but exceeding fleet and momentanie. Euen in laughter, the heart is sorrowfull ; at that very instant. They banquet as theeues in a caue or a wood, alwayes in feare. *Esay* tels vs that the Harpe, the Violl, the Tabret & Pipe are in their feasts, *Esay*. 5. 12. But this will not hold : for hee adds in ver. 14. Therefore Hell hath enlarged herselfe, and opened her mouth wide. And their pompe, and he that reioyceth shal descend into it :

So soone they are gone. They breake off, as it were in the middelt of t^{he}ir meale, and sinke into hel. Nor can the damned soule thinke to take it out, when hee comes there. Indeed as hee in his life time made a feast of his soule to the Diuoll, and drest it for him to make his Fellowship merry: (for as the good Angels reioyce at a sinners conuersion: so wee must thinke the Diuels mirth is his rebellion.) So now Sathan to bee quiet with him, prepares him a feast, a blacke banquet, onely two dishes, weeping serued in for the first course, and gnashing of teeth, for the second: It is true, it shall bee a continuall feast: but worse to him then any feast: for he shall bee so farre from receyuing pleasure in it, that hee shall howle & roare out with *Dines*, for some drinke to his hote meate, even for a drop of water to coole his tongue: And this for the first part of the comparison.

The second is, that the goodman hath in his conscience a feast, and not so onely, but a continuall Feast.

First, hee hath a Feast: for a godly man (like that vngodly one in the Gospell) fares deliciously euery day; keep^{eth} a spirituall Christmas alwayes, drinks deepe in the Wine-sellar, as it seemes by the Spouse in Canticles, 2. 4. 5. *Hee brought mee into the Wine-seller, and lane was his banner ouer mee. Stay mee with flaggons, and comfort me with apples, for I am sicke of lone.* So it is in that song of the blessed Virgin; Hee fills the hungry with good things: fills them, giues them enough, feasts them: Like a noble Lord God, with his proper gifts and graces. And in examining, wee shall find that they haue all things, which make vp a sumptuous Feast, and a BANQUET Royall.

1. Plenty and variety of meat and drinke, 2. Good company. 3. Lights, and 4. Musicke.

1. They haue plenty and change of dishes; and they are all good solide meates. One maine seruice

is their seruice of God, their good works: for it is a ioy to the iust to do iustice, *Prou. 21. 15.* *Dauid* found it so. *Psal. 122. 1.* and in *Psalme 84.* *My soule longs, yea, and faints for the Courts of the Lord:* And our blessed Saviour confelleth it. *John 4.* *My meate is to doe the will of him that sent me, and finish his worke:* yet this to the most holy man alive, is but a faint food in respect of the second messe or seruice, whereupon they feed, and that is their faith in God: which is nourishing meate indeed: so sayth the Scripture, The iust man shall liue by his faith: It is his *viaticum*, his meate, his maintenance, and this feeds him thicke-fat: Hee that puts his sure trust in the Lord shall bee fat, *Prou. 28. 25.* To which meate, his bread and drinke are hearty sorrow and repentance for his sin: So saith *Dauid*, God giues his people bread of teares, and teares to drinke in great measure whole healthes, *Psal. 80. 5.* In the third place, the righteous soule contemplates and feeds vpon God himselfe, all the three persons in the thrice blessed Trinity: First, she feasts vpon God her Creator, tastes and sees how gracious the Lord is, that not onely prouided a world to entertaine her, & vnder a starry clozh of State, did place a thousand creatures, and distil a thousand dewes for the refection of her body; but also seedes and fattenes her selfe with his grace and goodnes: and this dish (if we will beleue *Saint Bernard*) is a wondrous sweet one: *Renoua, illud solum est gaudium quod de creatore concipitur, cui comparata omnis aliunde iucunditas maior est, omnis suauitas dolor est, omne dulce amarum est:* Indeed that is is onely true delight which wee conceiue of our Creator: in regard whereof all other pleasure is a very bitterness. And this made *Austine* cry out; *O luxuriose, ubi maior delectatio quam in summo dulcissimo deo?* Where canst thou find more sweetness, then in the most sweet God himselfe? Secondly, the soule takes a sweet repast on the second

person Christ Jesus, from whose fulnes we doe all receive grace, *Iohn 1. 16.* Whose flesh is meat indeed, and his blood is drinke indeed: of which whosoever eateth and drinketh, saith our Saviour, hath eternall life: *Iohn 6. 54.* Who testified also, that he is the true bread which came downe from heaven to strengthen mans heart, and wine to comfort it, no adulterate or sophisticate mixture, but pure and simple the true vine. *Iohn 15.* to temper his heavenly liquor, the soule in the third place. mixes it, with the water of the holy spirit, which is not merely water, but *Iohn 4. 14.* Sweet and living water, springing up into everlastig life. *Iohn 4. 14.*

A fourth service, is a maine standing dish, and a delicate one, named the *Mercy of God*; therefore called by *David*, not only plenteous mercy, but sweet and tender mercy, which is not merely foode, but a kind of restorative, as we may see in *Psa. 79. 8.* where *David* speaks, as if he were in a consumption; make haste, and prevent us with thy tender mercies: For we are brought very low. And in the fifth course comes in the *Graces of God*; whereof (as in Philosophy they say, we are nourished by the same things, of which we are begotten, & we are both borne and maintained, both bread and feed. *Saint Paul* saith plainly: By the grace of God I am what I am, both in sport and heighs: and this also is a standing dish, and tastes like the barrel of meate, and cruse of oyle: *1. Reg. 17. 16.* or like that lake & pot of water, which the Angel gave *Sau*, after which he arose, and did walke in the strength of that meat forty dayes, and forty nights. *1. Reg. 19. 8.* It is indeed a whole Feast of itselfe. So God tolde *Saint Paul*, *2. Cor. 12. 9.* My grace is sufficient for thee: sufficient enough, and enough we say is as good as a Feast. Next come the *Sacraments of Christ* his blessed body and blood,

on which the first the soule doth feede and feast: for it is a strong meate to fasten and confirme the righteous soule in faith, a medicine of immortality: An Antidote (saith *Ignatius*) assuring vs, wee shal not die but liue in Iesus Christ: So for the word of God, it is called bread, *Deut. 8. Amos* threatens a famine of it, *Amos. 8.* And in *Hebrewes 5.* It is sayde to bee milke for Babes, and strong meate for men of riper age: and therefore God bade the Prophet eate the roule: and Saint *Iohn* sayeth, hee tooke the Booke out of the Angels hand, and eate it vp: and to proue it more then ordinary food, *S. Paul* calls it wholesome doctrine, and comfortable, that we through patience & comfort of the scriptures might haue hope, *Ro. 15. 4.* So comfortable, that in the opening they make mens heart to burne within them. *Luc. 24. 32.* and filles them with ioy. *These things haue I spoken vnto you, that your ioy might be full. Iob. 15. 11.* Therefore cryes *S. Austine*, *Domine Iesu, sint casta delicia mea. scripture tue:* and *David Eloquia, &c. Thy word is sweet vnto my mouth, yea sweeter then the hony and honycombe:* And if it be of this nature, read what is it when the bread is broken and diuided, then we haue the pure marrow, the *Manna*, and meaning of it. So that at euery sermon we haue *lautas epulas*, plenty and change of dishes.

Thus you haue heard the meate at this feast. Nor must you thinke that drinke is wanting, for they haue (which I named before,) water of Tesres, which let none despise; For vpon such eyes as stand brim-full of repentant teares, Christ works a miracle, & turnes their sorrow into the wine of gladnes and heavenly consolation. They haue secondly *Dauids* cuppe of *Gods saluation*, which ouerflowes: For as the violl of his wrath runnes out for fiercenesse, so the cup of his saluation runnes ouer for fulnes. Again, they haue the loue of Christ, which the Spouse saith, is better then wine. *Cant. 1. 1.* And last of all, *Dauid* tells vs that

that God will make such to drinke out of the riuer of his pleasures. *Psalm. 36. 8.* If you demand what sauce the children of God haue at this feast of a good conscience? I must answer, crosses and afflictions, troubles, & tribulations, which (as Physicians roule pills in sugar, and make that *Vehiculum medicum*.) God so wisely mixes, and tempers with their wholsom food, that they are not able to distinguish betwixt meat and sauce, but nourish their growth in grace, as wel with the one as with the other. So that they finde no tartnes, no sharpnes, no bitterness in these afflictions, no, not in death it selfe, for as God sweetly disposes and pleasantly compounds the rest: so *Christ Iesus* is their taster in this. He hath tasted death for all. *Hebr. 2. 9.* This is their maine cheare: To this, *Sage*, and *Succary*, *Marioram*, gentle, *Patience* and *Honesty*, & *Flaytlesse*, and *Heauy-grace*, are sprinkled in for salades. And all this before the banquet. For that comes after, wherein as wee see at feasts, the same thing serue for the Banquet too, but otherwise cooked, and disguised: so it may happily fall out in this, for remission of sinnes, and hope of euerlasting glory, are (saies *Latimer*) the sweet-meats to the feast of a good conscience: And as for fruits, as we are called in scripture, the first fruits of his creatures: so (if we be of *S. Pauls* companie) we haue the first fruits of his spirit, *Rom: 8. 23.* where of *S. Paul* sorues in often a brace: *Grace & peace in God the Father, &c.* And oftentimes a lease, *Grace, mercie, and truth, &c.* And wee finde almost a dozen in a dish, *Galath. 5. 22. 23.* The fruits of the spirit, is *love, ioy, peace, long-suffering, gentleness, goodness, Faith, meekenes, temperance, &c.* After these come in all choyce and rare dainties, mentioned in *Isay: 11. 2.* *Wise dome, and understanding, counsell, and strength, Knowledge, and the feare of the Lord*, which are called in *Isay, 55.* by the names of *Water, milke, and wine, sattuine, Fatnes, &c.* In other places, they are jointly named

seth into the hearts of his faithful servants: such
 as keepe a good conscience, which fatter exceeds all
 the flatteryed meates of flatteryists and Conflaters;
 transports and satisfieth the soule of man, as S. Peter
 hauing an affliction; wilkes of building Tabernacles,
 and Saing Paul in Rome, had some rest of it, where
 hee sayeth, I overflowe exceedingly, I abound with
 all ioy, and of our tribulation. This it makes a
 man forget all sensuall pleasure, and is not only food,
 but a richer of spirituall drinke to the soule, which
 prouokes Asaph to cry: *Potis in Domini laetitia et
 iustitia, ut nil iam mundum me libet de gustare vultuale
 dulcedinis.* Give mee of this drinke, Lord, that I de-
 sire not the poysonous delights of the world. This
 occasioned the same Father to entitle a good con-
 science, a paradise abounding with graces and de-
 lights: And Hugo, to stile it a garden of delight, and
 the golden dining Chamber of the holy Ghost. And
 so much for the meat and drinke.

The second thing that commendeth a feast, is the
 Company. It is a speeche of a Romane in *Plautus*,
 that hee had only eaten, not supped when he wanted
 company. Now company are eyther guests or atten-
 dants: both these magnifie the feasts of a good con-
 science: for the guests are the blessed & glorious Tri-
 nity. For a good conscience (wee haue heard)
 hath the spirit his bosom friend: such a soule the Te-
 ple, the closet of the holy Ghost, & for his father, our
 Sauour tells vs; *Iohn 14.* to the man that loues him,
 his Father will come, and dwell with him: And of
 himselfe. *Rem 3. 20.* Beholde, I stand at the doore, and
 knocke; if any man heare my voyce, and open the doore, I will
 come in to him, and will suppe with him, and he with me.
 Our best friends, vs to be best welcome; and can a
 man haue a dearer Guest, a better friend then Christ
 Iesus? for he vouchsafes to call good men his friends,
Iohn 15. 13. his kinmen, in other places his brethren,
 his

his children, his mother, his Spouse, to shew that he loues vs, with all these loues: the friendes, the kinsmaes, the brothers, the fathers, the wifes: Nay, his is as high above these, as is Heauen above earth, and therefore hauing him our guest, wee haue him in the knot, and ring, and packe of all our friends together. As for the Attendants at this feast, they are no common wayers, ordinary Seruingmen: but the blessed Angells of heauen. Are they not all, ministering Spirits, sent out to minister for their sakes, that shall be heyres of saluation? *Hebr. 1. 14.* who as they ministered to Christ, as soon as the diuell forsooke him, so when we are once ridde of the diuell of hell, of an euill conscience, they presently be our seruants; and as they ministered to him in his hunger: for the Angells to all his in thyrst and hunger, are (as *Luther* is bolde to say) Cookes and Butlers.

3. The third circumstance of a feast, is light, 'tis therefore a plague (saith *Ecclesiastes*) to a couetous wretch, that alwayes he eases in darknes: And indeed what is a feast without light? so tis in the soule: therefore the wicked hart or conscience is described in scripture to be voyde of light, full of darknes, hauing theyr cogitations darkned: *Ephes. 4. 18.* Their foolish heart is full of darknes. *Rom. 1. 21.* And all they can doe, all their works are deedes of darknes. *Rom. 13. 12.* But the children of God, like the land of *Goshen*, haue light enough: they walke in the light, and are children of the day, translated from the kingdom of darknes into his meruclous light. So as the righteous soule needes no taper or torch-light at his feast, specially if we remember what company is therefore. First, there is the comforter, the bright and glorious spirit, which maketh him that is spirituall to discern all things, *1. Cor. 2. 15.* There is also God the Father in companie, who is *Pater Aeternum*: the Father of Light, *1. Iohn. 1. 17.* and Christ Iesus, who

it was *the Light of the world, the day spring from on high, a Light to bee revealed to the Gentiles, and the glorie of his people Israell.*

4. As for the last circumstance of Musicke, the good conscience hath inough; every string of his heart sounds out a pleasant melody, pleasing in the eares of Almighty God himselfe. First, God playes on the heart-strings of his children, *Psila cordorum suo corda filiorum tangit*, and moues them easily, then they sound forth his prayse in Psalmes and hymnes, and spirituall songs, making melody in their hearts vnto God: at which Musicke, the enuious diuell stands without the dore, like the elder brother in the Parable, fretting and discontent at the noyse hee heares within: Secondly, the very afflictions here endured, as they are musicke to a good conscience, according to that of *Prudentius*; *Tortura, carcer, ungula stridentque flammis, &c.* All kind of tortures are pleasant to a Christian. Thy rodde (sayeth *David*) comforts mee. So likewise do they serue as so many musickall instruments to prayse God withall: as it was sayd of *Romans* the Martyr; *Tot ecce laudant ora, quae sunt vulnera*, That all his gaping woundes were so many mouthes to celebrate Gods glory. And as their suffering, so their prayers & teares are sweeter musicke in the eares of God, then Spheares, or the harmony of Angels. Especially, the repentant teares of a sad soule, are an excellent Musicke in voyces, that is heard as hie as heauen; So God telseth *Manasses*, Thou hast wept before me, and I haue heard it, & it seemes the Angels heare it too: for it is sayde of them, that they: ioyce at a weeping sinners conuersion. And yet here is not all: For it is not onely a feast, but a continuall feast. The royall feast of *Assuerus*, in *Est. 1.* lasted but a 100. & 80. dayes: but this is everlasting. A good conscience then holds out in all weathers, which made *Pinder* call it the sweet nurse of a mans

old age. The comfort of prophane worldlings, like a
 torrent soone runnes it selfe drie and away, but the
 godly mans peace is like a perpetuall spring, hee
 growes and goes on in grace. Therefore in *Exodus*,
 onely the stayres of the Temple were left vnumbe-
 red, vnumeasured, intimating, that the ascension to
 Gods grace, and so to his glory is endlesse. There-
 fore Gods mercy & his grace, are stiled a rich grace;
 a great mercy, a superabundant grace, a lasting mer-
 cy, better then all conferres and preserues, of which
 the Poet sayeth; *Inmensa est opus sine fine pietas*, They
 will grow bitter, if common: but this is as sweet, and
 tender, and delicate to a man in his age, as in his
 youth, nay sweeter and sweeter, like that wine in
Iohn 2. best at last. So that the good mans feast be-
 ginneth at All-Saints, at our sanctity and holines here;
 and lasts till the great generall Purification, till our
 bodies be depured of all earthly drosse, & our soules
 of sinne, that is, till wee arrive at Heauen. It
 is true, the godly mans condition, in respect of death
 is all one with the wicked; hee must die: but when
 death, like a Voyder, comes to take away, hee doth
 not then rise from his banquet discontent, as the
 wicked soule; *Vtque cum gemitu fugit indignata sub*
umbras: with noyle and murmuring, but he departs,
Cedit ottonuina sator, like a full guest satisfied, to
 sleepe, to rest, till supper. For so death, to a man that
 hath this feast of a good conscience, is but a Feast
 of slumber till supper time, till hee come to that
 Marriage Supper of the Lambe, spoken of in *Rev.*
 19. 7. Where for plenty and variety of meate and
 drinke, hee shall be better then before: for it is faide, in
 Gods presence is fulnes of ioy, and at his right hand
 are pleasures for euermore. *Psalm*. 16. 11. where for
 his Banquet of grace, hee shall haue one of glorie; for
 the fruits of the spirit heere, hee shall there feed on the
 fruits of the Tree of life, which beares 12. manner of
 fruits, *Reuel*: 22. 2. And for Light hee shall need none
 there

there: neither Sunne, nor Moone to lighten that ho-
ly Citie. For the glory of God doth lighten it, & the Lambe
is the light of it. And for company, beside many that
shal come from the East & from the west, and shal sit
down at table, with *Abraham, Isaac, & Jacob*, in the king-
dome of heauen. *Mat. 8. 11.* & a huge nūber in *Rev. 7.*
9. which no man can nūber, of all nations & kindreds,
which shal stand before the *Lamb*, clothed with long
white robes, & palmes in their hands, and besides the
fellowship of Saints and Angels, the soule shal there
enioy her olde company of the *Glorious & blessed Tri-*
nitie, and then shal see *G O D*; not any longer in enig-
mā, but see him face to face, & know euen as shee is
knowne. As also she shal still retaine her ancient at-
tendants of the blessed Angells, & our bless'd Saviour
tellet vs, he wil wayt vpon vs. In the *Saturnals* (saith
Macrobius) masters serue their seruāts, & at this high
bāquet, our Lord & *M. Chr. Ies.* wil gyrd himself, & be our
seruitour. And lastly, for *Musicks*. All the Angels shal
loudly sound their Clarions. The Prophets shal bring
their harpes of gold and Iuory. And the glorious ar-
my of Martyrs shal bring their trumpets of siluer, &
all the whole Quire & Chorus of heauen, shal sing
Halleluiah, that song of 3. parts, *Holy, Holy, Holy, Lord*
God of Saboth, Amen, blessing & glory, & wisdom, and
thankgiuing, and honor, & power be vnto our God for euer
and euer, Amen. In a word, to resolute this speculati-
on into vse & practise: Let vs learne, not to loue the
world, or the vaine profit & foolish pleasures of this
life: we see there is no true mirth, no sound ioy to be
found in thē: let therefore vain worldlings pamper, &
fill thēselues with such painted food, and so obtaine
perhaps a painted tombe, or a partial flourishing E-
pitaph after death: But let vs labour for the meate
that perisheth not, the food that lasteth euer, as gra-
ces, abundance of content: namely, a good conscience,
which is both a feast in this life, and a preparatiue to
a banquet in the life to come, *Amen.*